

SOCIAL ACTION NEWS-LETTER

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Home Missions Council Plans for Post-War America

The Home Missions Council of North America, the cooperative agency of the home mission boards of the Protestant churches of North America, met in annual session at Atlantic City, N. J., Jan. 8-12, to consider the theme "Home Missions Plans for the Future." At the opening dinner, Mrs. Margaret R. Taylor Carter, associate director of the educational department of the Twentieth Century Fund, speaking on the subject, "America Plans for the Future," told the delegates that planning for the future must be directed toward jobs, a decent standard of living for every American, and social security for all.

Kenneth Dexter Miller, president of the New York City Mission Society, speaking on the theme, "The Future of City Missions," said "We are raising a generation of Americans in our cities who are practically without religion." The city demands he said, a new type of leadership. "You can't take a friendly minister and throw him into a difficult situation and expect something to come of it." Worn out urban areas said Dr. Miller, are overcrowded with Protestant churches which moved in while the community was growing and are now frantically trying to save their institutions instead of learning how to cooperate to save the community. Dr. H. Paul Douglas followed with figures showing that 70% of the churches of urban areas will be found in what he called "cluster groups," and that a geographically isolated city church is a rarity. He declared that these "cluster churches" must learn to behave in at least the pattern of functional unity, developing cooperative rather than competitive programs.

Will W. Alexander, vice president of the Rosenwald Fund, speaking on "Mission Work Among Racial Minority Groups," said, "Democracy must learn to function in groups of people who are culturally and racially different. Our problems are not racial problems but problems of democracy. The white majority in this country has a greater stake in the question than any minority group. The greatest dream humanity ever had is at stake. If we fail we fail humanity in one of its greatest crises and in one of the areas of its most tragic need." After the Civil War, Dr. Alexander said, church people met the needs of the liberated slaves by founding institutions and these institutions became bases from which human personality was served. The greatest need now is not for institutions but for the granting to these "second class citizens" the democratic rights guaranteed to all citizens under the Constitution. He predicted that within the next 25 to 50 years, possibly almost immediately, there will be a tremendous shift of Negro population from rural areas into Southern cities and from thence to the North and the Pacific Coast. Due to the development of industrial farming and to technological changes, at least one-third of the population of the Southern states will not be needed. They can only drift into industrial areas. The social and cultural distance from a Southern sharecropper cabin to a Northern city, he said, is as great as from an Italian village

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Churchmen Give Dumbarton Oaks Qualified Approval

Five hundred delegates to the Second National Study Conference on a Just and Durable Peace, meeting in Hotel Cleveland, Cleveland, Ohio, January 16-19, gave qualified endorsement to the Dumbarton Oaks Proposals for world organization as "the only plan which governments have so far evolved and therefore the only available index to the extent of agreement which is possible." The churchmen made it clear however that they are far from satisfied with the Proposals as they stand and made eight specific suggestions for improvement.

The conference was called by the Commission on a Just and Durable Peace, of which John Foster Dulles, well known international lawyer, is chairman. The Cleveland conference is the outgrowth of a similar conference held at Delaware, Ohio in 1942. Delegates in attendance were officially appointed by their respective communions and by the various interdenominational agencies represented.

Prior to the meeting in Cleveland three commissions were appointed to make comprehensive studies of areas assigned to them and to report to the conference. Commission One dealt with "The Program of the Churches for World Order." Commission Two studied "The Churches and the Current International Situation," and Commission Three gave consideration to the question, "What Shall the Churches Now Do?" The report of each commission was mimeographed and mailed to delegates prior to coming to Cleveland. At Cleveland the group was divided into three sections, with each section giving detailed study to each of the three reports. The findings of each section on each report was submitted to a Findings Committee which combined the recommendations of the sections into a "Message" of some 3,000 words. This, in turn, was made the subject of discussion by the entire conference in three plenary sessions. After further editing by a special committee the "Message" will be published about March 1.

Marked difference of opinion arose in the conference between two groups, one led by Dr. Charles Clayton Morrison, editor of *Christian Century*, and the other by the chairman, Mr. John Foster Dulles. This difference of opinion was forecast at the biennial meeting of the Federal Council at Pittsburgh last October when Mr. Dulles championed the Dumbarton Oaks Proposals as "a step in the right direction" and Dr. Morrison urged that the churches concentrate their efforts on an attempt to secure a better plan. However the final report of the conference was adopted with practically no opposition.

The final action of the conference was to "recommend that the churches support the Dumbarton Oaks Proposals as an important step in the right direction while, at the same time, we urge . . . measures for their improvement. Among the improvements demanded were (a) that the Charter should clearly indicate that the organization is to be operated under international law and that provisions for the development and codification of international law should be specifically incorporated; (b) that no nation should

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Gila River Church Thankful for Gifts

A letter has been received from Y. Tsuda, pastor of the Rivers Christian Church, of the Gila River Relocation Center, Rivers, Arizona, and chairman of the 1944 Christmas Gift Committee of that Center, expressing appreciation for 6,500 Christmas gifts provided by the churches of the nation for Americans of Japanese ancestry and Japanese nationals located in that camp. About half of these gifts were provided by missionary organizations and other local church groups of Disciples of Christ at the request of the Department of Social Welfare of the The United Christian Missionary Society.

After describing how the Center was organized so that a celebration was held in the dining hall of each of the 33 blocks in the camp, Mr. Tsuda wrote:

"The 6,500 gifts which we received were distributed to the following groups: young people up to 18 years of age, men and women over 65 years of age, patients in the hospital, and to invalids at home. When we took the census we found that there were 85 patients in the hospital, 52 invalids at home that had been ill for at least a year and 62 women and 550 men over 65 years of age. We also divided our gifts with the Crystal City internment camp. After-Christmas gifts (presumably those received too late for Christmas—Ed.) were given out to children in the Buddhist Sunday school and to our church school.

"You will probably be interested to know that the enormous task of wrapping, classifying and distributing these thousands of gifts was done by volunteer church members aided by two helpers from each block.

"Many people have come to understand the real spirit of Christmas through your efforts. You have given us a Christian message which the people in the Center can see in action; it is better than straight word preaching.

"In closing I want to thank you again in behalf of the Rivers Christian Church and this community for your part in the Gila River Christmas Party of 1944. We hope to spend the next one in our own homes among neighbors like you."

As the unhappy and regrettable action which uprooted these people from their homes, their farms, their small businesses and their offices comes to an end there is only one bright spot. From its beginning the churches have protested the action and throughout the three years the evacuation was in force the internees were made aware of the friendly attitude of Christians toward them in their plight. As the ban is removed and they go back to their homes they will carry recollections that Christians did not fail them.

Churchmen Give Qualified Approval

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have the right to vote when its own case is being judged by a predetermined body of international law; (c) that the Charter should provide that amendments can be made without concurrence of all of the permanent members of the Security Council; (d) that a special agency should be set up to look after colonial and dependent areas, with a view to making their progress toward autonomy a matter of international responsibility; (e) that a special commission on Human Rights and Fundamental Freedoms should be established in addition to the economic and social agencies proposed; (f) that the Charter should clearly specify that all nations willing to accept the obligations of membership should be made members; (g) that more specific provision should be made for initiating limitation and reduction of national armaments; (h) that the preamble should reaffirm the long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

In connection with the question of political security the conference declared that "It must now be demonstrated that human freedom is compatible with economic security. A new challenge is offered to the American people to establish along with political democracy an income sufficient for the basic needs of food, clothing, shelter, health, recreation and cultural pursuits, and will assure to every individual of whatever race an equal and unsegregated opportunity for worship, productive employment, protection in time of unemployment, illness and need, a decent home and full political and civil rights." The conference declared "The right of private property is not an absolute right" and that "Likewise freedom of enterprise does not imply absolute freedom but operation of enterprise consonant with the interest of the public and the welfare of the nation." To satisfy certain delegates who were concerned lest the conference was going too far toward collectivism a statement was approved which placed the right of property not upon "animal need," but upon the personal nature of man, as an essential to the maturing of human personality.

The government was urged to adopt and to publicly proclaim its long range goals as a contribution to international understanding. Further, the government was asked not merely to talk about its ideals but to "get down into the arena and fearlessly and skillfully battle for them."

The conference went on record in opposition to unilateral determination of boundaries between the peoples of Europe. The peace settlement should make possible the ultimate reconciliation of victors and vanquished, with the provision that both the will and the power of aggressive elements within Germany to make war should be removed. The churches of Germany are regarded as offering the best medium for the re-education and reconstruction of Germany and the World Council of Churches was hailed as an aid to reconciliation and reconstruction.

With reference to Asia, the conference went on record in support of full assurance to China of favorable opportunity for internal development. Japan's will and power to make war must be removed, but her basic economic problems "aggravated by the war and the expected loss of her empire must be met by fair opportunities in productive industry and trade as pledged by the Atlantic Charter." The confer-

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On Social Frontiers

Southern Methodist University and Baylor Baptist institutions in Dallas, Texas, recently refused to accept gifts from Dallas retail liquor dealers totaling \$55,000. The Baptist institutions, including a medical college and a hospital, were offered \$25,000 and Southern Methodist University \$30,000. Refusal was precipitated when the United Texas Drys took action declaring that "contributions from the legalized liquor traffic to Christian institutions should be discouraged." According to Associated Press, the vice chairman of a fund drive on behalf of St. Paul's Hospital, a Roman Catholic institution, accepted a gift of \$10,000 from the same source with the remark, "We are very grateful for this gift." While the source from which it comes does not contaminate gifts for religious, educational and charitable purposes, it is a good thing for Christians to let the liquor industry know that the churches are able to support their own institutions.

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On a nationwide poll 93,000 junior and senior high school students, according to *Our Young People*, a Church of the Brethren publication, believe that teen age boys and girls want more advice from parents and fewer but stricter commands. Most of the pupils thought that parents should be stricter with girls than with boys because people more readily criticize girls and expect more of them.

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Federal District Judge Pierson M. Hall, of Los Angeles, recently freed Asit Ranjan Ghosh, a Hindu student, from military service on a writ of habeas corpus on the ground that it is unjust to compel a person to defend a country which denies him the rights of citizenship. Judge Hall pointed out that the Bureau of Immigration had retained Ghosh's passport as a non-resident alien student, which clearly relieved him from military duty in the U. S. army. In his oral opinion Judge Hall criticized Major General Hershey, director of Selective Service, for hearing draft appeals, when Congress had provided that hearings should be by a civilian agency.

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The American Bible Society is putting on a special campaign for \$2,932,600 over and above its regular budget to provide 7,000,000 copies of the Scriptures for the armed forces around the world, for prisoners of war, and for the civil populations in liberated areas where facilities for publishing the Bible have been destroyed.

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Christians everywhere should be warned against the proposed Equal Rights Amendment now being widely advocated. The proposed amendment simply states that states cannot deny to women equal rights under the law. Among arguments urged in its behalf is the claim that it will establish equal pay for women where they are doing work comparable to or equal to men's work. It is also intended to establish equal rights under the law. The important fact is that if it is adopted it will wipe out with one swoop all minimum wage laws for women in intrastate industry, covering such service industries as laundries, hotels, restaurants, stores, etc., which have a long history of low wage exploitation. The law would also abolish legal protection of women against certain types of work, against night work and long hours of labor. It would also do away with certain Social Security benefits to wives and widows. Many womens' organizations.

"Negro Churchmen Speak to White Churchmen"

Under the above title more than one hundred Negro church leaders have issued a statement appealing to white churchmen for "fuller mutual understanding which is basic to any effective dealing with the problem of color within the Church and in society." The statement was prepared by a committee consisting of Dr. Benjamin E. Mays, recently elected vice president of the Federal Council of Churches, Dr. Channing H. Tobias, of the National Council of the YMCA, Dr. Charles H. Wesley and Miss Olivia P. Stokes. The statement has been issued in pamphlet form by the Commission on the Church and Minority Peoples of the Federal Council and can be secured from its offices at 297 Fourth Avenue, New York 10, N. Y., for ten cents, with special rates for 100 or more.

The document undertakes to point out the scriptural emphases which are fundamental concepts in the relations of Christian peoples, to set forth the verdict of modern science on race, to point out the racial implications of the Constitution of the United States and to indicate the direction which we must travel now and in the postwar years if we are to prove true to our Christian heritage. The statement confesses a sense of deep humility on the part of its signers who are by no means certain, they say, "that we, as Negro churchmen, have earned the right to speak in this manner to white churchmen." They agree also that a considerable part of what they have to say applies to both Negro and white Christians.

After setting forth scriptural declarations indicating the equality of all souls before God they go on to the findings of modern science which support the Biblical contention that "God hath made of one blood all nations." This position is supported by the Constitution which specifically forbids discrimination because of color, creed or race.

Under the sub-title, "The Road to Travel Now and in the Post-War World," they declare:

On the issues of race relations today the Churches are weak in most sections of America. They are weak partly because they all too frequently deny fellowship across racial lines. Too often our churches are not churches of God but churches of men, of custom, of traditions and of the mores. It should be that when a member of any racial group crosses the threshold of the House of God, he is subject only to the law of God. Freedom of worship, if it means anything, means freedom to worship God across racial lines and freedom of a man or a woman to join a church of his or her choice, irrespective of race. Segregated churches fall short of the requirements of the Christian ideal. The church is obligated by its Christian charter to go further than hotels, theatres, government, restaurants, social clubs and political parties. None of these claim in America to represent God on the earth. The basic issues in an open door church is not whether Negroes and other racial groups would pour into white churches in large numbers or whether white people would crowd out Negro churches . . . There is only one issue. Can any church be basically Christian that denies fellowship on the ground of color or race? The Church must make up its mind on this issue, do the Christian thing, and leave the consequences to God."

These Negro churchmen have spoken a prophetic word to their white brethren. If this plea is unheeded it will stand as one more monument to a way of peace and brotherhood which was rejected of men.

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to Pittsburgh. It is a task of home missions of the future to help bridge that distance. Referring to Negroes, Mexicans, Japanese-Americans and other minority groups, Dr. Alexander challenged the churches to meet them on the ground of Christian brotherhood, democracy, respect for human personality and equality of rights.

Perhaps the most disturbing address of the conference was delivered by Dr. W. V. Dennis, professor of rural sociology of Pennsylvania State College, a pioneer in the field of training of the rural ministry through short courses and summer institutes. Speaking as a layman and with obvious reluctance and a sense of personal pain, he declared that the churches have made a comfortable adjustment to the materialism of the past one hundred years and in consequence they have been losing their spiritual lives. The church, he said, is no longer a spokesman for truth and justice and the rural Protestant church is no longer a significant institution, either to the community in which it stands or to the civilization of which it is a part. His charges were supported by citing inadequate buildings, equipment, and programs inadequate financial and functional support from the community, and lack of effective influence upon the life of the community. "The Church has not prevented the disintegration of the home, the tragic increase in juvenile delinquency nor the growing secularization of life." We are suffering, said he, "an evaporation of Christendom." He pointed to the fact that theological seminaries, with few exceptions, are not training men for the rural ministry, with the consequence that "before seminary days are over men discover that their future is wrapped up in urban churches." Nor do the attitudes and policies of denominational leaders show that they regard rural areas as important. "Where are budgets expended?" he asked. If a preacher succeeds in a rural field, he said, denominational executives soon get him out of a place "too narrow for a man of his abilities." "We are tragically trying to keep our denominational machinery running, unaware that it is running in neutral." There are notable exceptions, reconceded, but these are all too few. The church and its compelling spiritual power he said was once central in rural life and it can be so again.

Harold E. Fey, field editor of *Christian Century*, outlined a comprehensive program for a united Protestant press and worldwide news bureau, utilizing all avenues of publicity, including the radio.

Herman N. Morse, of the Presbyterian board of national missions and 1945 president of the Council, declared that a great reshuffling of population within the next 3 to 5 years is inevitable. There are today between 8 and 9 million workers in the munitions industry, about the number of our unemployed in 1940. Talk of 60 million jobs means 10 to 12 million more than we now have. Among the problems the churches must face is the question of whether war workers will be willing to go back whence they came; the question of what will happen to war-time communities; the problem of strengthening rural areas denuded of population during the war; the problem of deflation of war-time church programs; the needs of children and youth in the reconstruction period; the problems growing out of racial and groups tensions; how to minister to a increased migrant population, especially the evangelization of a roving population, and the adjustment of the work of the churches to population trends in the cities.

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ence also took action with reference to dependent peoples, Christian faith and world order, and a program of church action in the field of world order.

It is expected that the "Message" of the Cleveland conference and the various documents emanating from it will be the subject of discussion in thousands of Protestant churches throughout the ensuing year. Copies of the "Message" can be secured from The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Indiana, for 10c single copy and redutoins for quantity orders.

School Superintendents Reject Conscription

Closely following the recent action of the American Association of Colleges at its annual meeting in Atlantic City, 13,000 public school superintendents rejected a proposal for enactment of compulsory peacetime military training during war-time 60 percent to 40 percent. The poll was taken by the National Education Association. In the questionnaire choice was given of four suggested programs, with results as follows: favoring military training only, 22%; camping only, 9%; national service of a non-military character, 6%; a combination program, 48%. On the question of enacting any sort of legislation for a youth program now the vote was 60% for deferring consideration till the war is over.

On the question, if the United States were to increase its pre-war program of military training, 73% thought it should be compulsory and only 27% voluntary. As to length of training, if enacted, 69% favored one year; 66% thought it should immediately follow completion of high school and 64% favored 18 as the age for induction. Two-thirds of the superintendents believe any program of national training should be limited to boys.

Hazel Green Academy Receives Gifts

The Hazel Green hospital, one of the important activities of Hazel Green Academy, Hazel Green, Kentucky, was the recipient recently of a standard emergency hospital light for its operating room. These lights are provided in all first class hospitals for use in event of a power failure during an operation. The light cost over \$300 and was given by the Peachtree Christian Church, Atlanta, Georgia. Last Easter the church raised something over \$2,000 which was invested in equipment for the hospital. The emergency light is in addition to that gift. With these improvements the Hazel Green hospital now ranks as one of the best equipped in the mountain region. A goal for the future is a new building to house the hospital which ministers to sick folk over a wide area where no other facilities are available.

The school has also recently received a gift of \$173.70 from the Christian Womens Missionary Council of Missouri for scholarships to enable mountain boys and girls to attend the school. Another appreciated gift came from the Compass Club of the Central Woodward Christian Church, Detroit, Michigan, in the form of an award of \$10 to be given to the junior in Hazel Green Academy who excels on the basis of (a) dependability, (b) citizenship, (c) courtesy, (d) scholarship, (e) ability to get along with others, (f) contribution to campus life, (g) future promise, (h) vote of the student body, (i) vote of the faculty, (j) Christian character. Club also provides the National Geographic Magazine, Popular Homecraft and Reader's Digest. The women of Missouri not long ago gave the institution a number of registered beef animals for the growing cattle herd.